T 38
DIVINITY SCHOOL LIBRARY HARVARD UNIVERSITY

Vol. 7. No. 8.] **[August, 1883.**

THE

NEW-JERUSALEM MAGAZINE.

CONTENTS.

ON THE NATURE AND CONSTITUTION OF THE CHURCH. I...*John C. Ager* 449
THE USE OF THE DIVINE NAMES IN PUBLIC WORSHIP ...*Theodore F. Wright*.. 463
THE EGYPTIAN SACRIFICES .....*Alfred E. Ford* 472
THE NAME JEHOVAH.....*John Worcester*..... 473
THE ELECT.....*Joseph Pettee*..... 477

BOOK NOTICES:

Ten Great Religions, 479.—The Modern Sphinx and some of her Riddles, 480.—Through one Administration, 481.—The Doom of the Majority of Mankind, 481.—Doctrine of the New Jerusalem respecting the Sacred Scripture, 482.—Manuals of Religious Instruction, 482.—Marianela, 483.—One Teacher: One Law, 483.—The Pulpit Treasury, 483.

THE NEW CHURCH:

Unfounded Allegations, 484.—Republication of Swedenborg's Latin, 485.—Theological School of the General Convention, 486.—The Letters of Rev. R. R. Rodgers, 487.—"The Word and the Writings," 488.—Allentown, Pen...ivania, 488.—Published as a Tract, 489.—Urbana University, 489.

THE RELIGIOUS WORLD:

Theological Progress, 490.—The Sure Foundation, 491.—Law and Order League, 492. The Service of Heaven, 492.—Washington Gladden's Confession, 493.—An Arminian's View, 493.—Revision of Catechism, 494.—Medieval Theology, 494.—The Spiritual Body, 494.—"The Cross in the Light of To-day," 495.—The New Departure Wanted, 496.—Important Reform Work, 496.—"Tinged Somewhat," 496.—Our Convention Number, 496.

PUBLISHED BY
THE MASSACHUSETTS NEW-CHURCH UNION,
No. 169 TREMONT STREET, BOSTON.

ENTERED AS SECOND-CLASS MAIL MATTER.

THE NEW-JERUSALEM MAGAZINE.

Published MONTHLY, under the auspices of the

Massachusetts Association of the New Church,

— AT —

No. 169 TREMONT STREET,

BOSTON.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

All business communications should be addressed to the "PUBLISHERS OF THE NEW JERUSALEM MAGAZINE, No. 169 Tremont Street, Boston."

All matter for insertion may be sent to "THE EDITOR OF THE NEW JERUSALEM MAGAZINE," at the same office.

TERMS:

Payable in advance, (including postage) - - - - $2.00 a Year.
To Clergymen and Students in Theological Schools, 1.00 a Year.
Single numbers, 20 cents.

The Volumes of the New Series bound in cloth, uniform style, are for sale at $2.50 each. Subscribers having numbers in good condition may exchange them for the bound volume, on payment of seventy-five cents. Single numbers of this series, and of most of the volumes of the first series, are for sale at low prices to complete sets.

THE CHILDREN'S NEW-CHURCH MAGAZINE,

PUBLISHED MONTHLY.

TERMS: — Payable in Advance, (including postage) $1.00 a Year.

Remittances for either Magazine may be made in P. O. Money Orders, Checks, or Registered Letters, made payable to the order of E. A. WHISTON, Agent. Money in letters not registered is at sender's risk.

MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

DIVINITY SCHOOL
LIBRARY
HARVARD UNIVERSITY

THE

NEW-JERUSALEM MAGAZINE.

VOL. VII.—NEW SERIES.—No. 8.

AUGUST, 1883.

ON THE NATURE AND CONSTITUTION OF THE CHURCH.

THE following compilation of passages was made for the purpose of ascertaining precisely what help the writings furnish in determining those questions of ecclesiastical organization, which have been matters of controversy in the Church from its beginning, and in the settlement of which, so little progress has been made. A careful comparison of these discussions with the Old-Church discussions of the same questions leaves no room for doubt, that the former are, essentially, reproductions of the latter. The Old-Church phraseology is constantly employed, and in essentially the Old-Church sense. And our existing New-Church polity would seem to be, in some localities, essentially Congregational, in others, essentially Episcopalian, and elsewhere, a mixture of the two. It is a patch-work garment made up of the old materials.

No one can give much thought to this subject without being convinced that we have not yet reached the final solution of these questions. And it would seem safe to assume, that the New-Church doctrine respecting the Church, when it has been ascertained, will be essentially distinct from the corresponding Old-Church doctrine, instead of being essentially identical with it. And, as the mind is

capable of apprehending truth only in the degree that false doctrines are discarded, it would seem as though our first care should be to clear our minds, as effectually as possible, of the Old-Church ideas of the Church, in all their aspects and bearings, instead of seeking in the writings for confirmations of those ideas. It would seem to be essential, therefore, to any useful study of this subject that, at least, the fundamental and determining ideas of the Old Church should be kept distinctly before the mind, as being the perversions of true doctrine which we especially need to guard ourselves against.

Those fundamental ideas can be very briefly stated. The Protestant Churches, in distinction from the Catholic, contend that the true Church of Christ is an invisible body, composed of all true disciples of Christ, throughout the world. But they also claim, in essential agreement with the Catholic Church, that this invisible body is, substantially, though not perfectly, represented by the visible body of professed Christians, exercising the powers of ecclesiastical rule and discipline which the Lord has conferred upon his Church. And it is held to be the first duty of the visible Church, to keep itself by the exercise of these powers, as nearly identical as possible, with the invisible and real Church. The power by which it is able to do this is the so-called "power of the keys," which seems to have come to mean, in the Protestant Churches, the power to discriminate between those who are of the Church, and those who are not, and the power and duty to exclude from the Church, all who are judged to be not of the Church, and to admit only those who are of the Church. In all prelatical churches, this power is believed to be vested in the priesthood; in Congregational Churches, it is claimed for the whole brotherhood. This is the only essential difference. Dr. Dexter, in his "Congregationalism," contends that "the power of the 'keys' in discipline, to its last results, is vested in the brotherhood of the Church." It is not held that this power to discriminate is infallible; but it is held that it is sufficient

to preserve the essential identity of the visible Church with the body of Christ.

Under this doctrine, it becomes the first and constant care of the Church to admit to membership, only such as give credible evidence of being regenerate persons. Admission to the Church, therefore, so far as the Church has the Divine enlightenment and guidance which it claims, is the gateway to heaven.

This is the fundamental principle of Church organization in all the non-prelatical denominations in the Old Church. "By a visible Church," says Dr. Emmons, "we are to understand a society of visible saints." Prof. Ladd, in his "Church Polity," says, "The principle of a regenerate membership is to be regarded as an indestructible basis for constituting all Christian Churches everywhere and in all times." This is the claim of all the leading non-prelatical writers on Church polity. The Church is to be constituted of those, and those only, whom the Church decides to be regenerate persons. And the power of the keys seems to be understood as the bestowal of a certain degree of Divine guidance upon the Church in the exercise of this discrimination. Hence, after due allowance for defectibility of judgment, the visible Church can claim to be identical with the real Church, with the body of Christ.

Swedenborg nowhere directly mentions and condemns this doctrine. But he declares that the way the power of the keys has been understood in the Old Church, as a power to admit to or exclude from heaven, is an infernal heresy. (A. C., n. 9410.) And he teaches that neither man nor angel can know the quality of good and truth in another (A. E., n. 453); that man cannot even be certain of the character of his own affection. (A. E., n. 1182.) For any man or body of men, therefore, to attempt to decide upon any man's regeneration is an assumption of Divine prerogatives. This would seem to be a sufficient condemnation of what has been claimed to be, the "indestructible basis for the constitution of Christian Churches,"

and a sufficient reason for our discarding every phase of organization resting on that principle.

Is it not a significant fact that Swedenborg nowhere even refers to these controversies which have held so prominent a place in Christian history? Was there not a purpose in his omission from his statements of doctrine, of all the old terms and phrases and definitions in which the chief points of contention were summed up? The terms "Visible Church" and "Invisible Church," "ecclesiastical discipline," "apostolic succession," etc., are nowhere used in his definitions of the Church and its powers. And it seems to me, that bringing these old terms back into our discussions with essentially their old meanings, has been and must continue to be, a great hindrance at least, to a right understanding of the doctrine.

In the following compilation of passages, an attempt has been made to include the substance of everything which Swedenborg says respecting the nature and constitution of the Church, or which will throw light on questions of organization. An attempt has also been made to arrange the quotations in something of a logical order. Whatever can be added by others, it would seem desirable to have added, in order that the whole material from which our conclusions are to be drawn, may be before the Church.

SWEDENBORG'S DOCTRINE OF THE CHURCH.

Swedenborg defines in several ways, what "makes the Church":—

"The conjunction of good and truth makes the Church."—T. C. R., n. 398.

"Good of life from charity and its faith, makes the Church."—A. R., n. 5.

"There are two things which make the Church: good of love, and truth of doctrine; the marriage of these is the Church."—A. R., n. 349.

"There are three things which make the Church: truth of doctrine, good of love, and worship from these."—A. R., n. 486.

"Everything of the New Church is the good of love which, together with light, flows in from the Lord, out of heaven."—A. R., n. 917.

He further defines what makes "a man of the Church," (*Homo ab ecclesia*) :—

"By a man of the Church is meant, one who is in the good of charity, and from that, in truths of faith from the Lord."

"In order that a man may be a man of the Church, the will and the understanding must make one."—T. C. R., n. 249.

"By a man of the Church is meant a man in whom the Church is."—D. L. W., n. 118.

"Life makes the man of the Church."—A. E., n. 235.

"Spiritual good is the good of truth, that is, truth in the will and in the act. This truth, or this good of truth, in man, makes him to be a church."—A. C., n. 5826.

"When a man perceives delights from the affection of good and truth, he then begins to be a church."—A. C., n. 3939.

"A man of the Church is first a church when he acts from charity, which is the essential doctrine of faith."—A. C., n. 916.

Inasmuch, then, as the Church is a regenerate state of life, man is introduced into the Church by regeneration, as appears from the following:—

"Baptism represents the regeneration of man, by means of which the natural man is introduced into the Church, and becomes spiritual."—A. E., n. 569.

"A man of the Church, or one regenerated."—A. C., n. 40.

"There are two states belonging to the man who is regenerating and becoming a church."—A. C., n. 8685.

Man is a church, then, in the degree that he comes into a heavenly state of life. Consequently, the Church in general is made up of those who are in such a state of life, as appears from the following statements. Let it be noted, that these are Swedenborg's definitions of the Church:—

"A man, in whom is the good of love and faith, is a church; consequently, the Church in general exists from men in whom the Church is."—A. E., n. 404.

"Man is a church, and makes the Church in general."—T. C. R., n. 756.

"The Church is from the Lord, and is with those who come to him, and live according to his commandments."—C. L., n. 129.

"The communion, which is called the Church, consists of all men in whom the Church is; and the Church with man enters while he is regenerating. . . . Acts of repentance are what make the Church to be with man."—T. C. R., n. 510.

"The Church is in man, and not out of him; and the Church in general is of those men in whom the Church is (*ab hominibus, in quibus ecclesia*)."—H. H., n. 57.

"In whatever way men are recipients of Divine good and truth are they a church in general, and churches in particular."—A. E., n. 1225.

Furthermore, that the Church may be truly a church, it is essential that *all* who constitute it should be, individually, churches or regenerate men, as appears from the following:—

"It is the same whether you say a spiritual man or a spiritual church; for a spiritual man is a church in particular, and many are the Church in general. Unless a man in particular were a church, there could be no church in general. A congregation [or assembly] in general is what, in common language, is called a church; but in order that there may be any church (*aliqua ecclesia*), *each one* in that assembly must be such, [that is, a church in particular], for every general involves parts like itself."—A. C., n. 4292.

"When man is in internal good and truth, then is the kingdom of the Lord within him, and he is a church; and, together with *those of like character*, makes the Church in general."—A. C., n. 5826.

"The interiors of the Word are such, that whatever is said of the Church may be said of each one of the Church, who, unless he is a church, cannot possibly be a part of the Church."—A. C., n. 82.

"The man who has faith in the Lord, and charity towards the neighbor, is a church in particular; the Church in general is composed of such."—T. C. R., n. 767.

"It is the same with man viewed collectively, or in a composite form, as with man viewed individually or particularly. Man, viewed collectively or in a composite form, is the Church among

many; but man, viewed individually or particularly, is the Church *in each one* among those many."— T. C. R., n. 775.

That this collective Church is something entirely apart from human organizations is evident from such passages as the following: —

"The Church in general is constituted of those who are churches in particular, however remote from each other they may be."— A. C., n. 6637.

"Those who are not in truths from good, although born within the Church, nevertheless, are not of the Church, because there is no church in them. Consequently, the Church of the Lord consists of all those, wherever they may be, who are a church, that is, who are in truths from good."— A. E., n. 20.

The Church being thus a spiritual body, composed of spiritual men, and no others, is identical with whatever there is of heaven on the earth.

"Of a man of the Church in particular, the same may be said as of the Church in general: that the Church is within the man, and not outside of him; and that every man, in whom the Lord is present in the good of love and faith, is a church. Of the man in whom the Church is, the same may be also said as of the angel in whom heaven is: that he is a church in the smallest form, as the angel is a heaven in the smallest form. And, furthermore, that the man in whom the Church is, as well as the angel, is a heaven. For man was created that he might come into heaven, and become an angel. Wherefore, he who receives good from the Lord is an angel-man."— H. H., n. 57.

"The man of the Church, as to the interiors of his mind, is an angel."— D. L. W., n. 118.

"The man who is a church is a heaven in the least form, after the image of the greatest."— H. H., n. 57 (note).

"Marriage is the conjunction of good and truth with man, when man becomes a church, and enters heaven."— A. C., n. 10367.

"The Church, like heaven, is in man, not out of him."— A. E., n. 20 (note).

"Love makes heaven, and, because it makes heaven, it also makes the Church."— A. E., n. 256.

Hence, the Church and heaven are one, the same laws prevailing in both, and the two together forming the internal and external of the Lord's kingdom.

"By the kingdom of the Lord is meant the Church in the whole earth, together with heaven."— T. C. R., n. 416.

"There is a church in the heavens as well as on the earth, and they make one, like the internal and external of man."— A. R., n. 486.

"The angels of heaven, and men on earth, in all things of the Church, make one."— A. R., n. 876.

"Love to the Lord, and love to the neighbor make heaven with man, consequently, the Church. Love of self and the world make hell with man, consequently, destroy the Church with him."— T. C. R., n. 399.

"The same may be said of the Church as of heaven; for the Church is the Lord's heaven on the earth. There are many churches, each of which is called a church and, so far as the good of love and faith reigns therein, is a church."— H. H., n. 57.

"The Church is the heaven of the Lord on the earth."— A. E., n. 555.

"That which makes heaven with man, also makes the Church; for the Church is the Lord's heaven on the earth."— A. C., n. 10760; H. D., n. 241.

"Every one, in whom the Church is, is saved; but every one, in whom the Church is not, is condemned."— A. C., n. 10766; H. D., n. 245.

This heaven of the Lord upon the earth forms the foundation for the heavens in the spiritual world.

"The Church on earth is the foundation for heaven. For the influx of good and truth from the Lord, through the heavens, has its outmost termination in the goods and truths which are in the man of the Church. Consequently, when the man of the Church is in so perverted a state, that there is no longer any admission for the influx of good and truth, the powers of the heavens are said to be moved. It is always provided, therefore, by the Lord, that something of the Church should remain; and when a former church perishes, a new one is established."— A. C., n. 4060; Cf. A. R., n. 533.

This collective Church, as a spiritual body, constitutes the body of the Lord.

"Those make His body who believe in Him, and do His will. His will is the exercise of charity according to the truths of faith."—T. C. R., n. 725.

"The angelic heaven and the Church on earth make, together, one body, the soul and life of which is the Lord Jehovih, who is our Lord the Saviour."—CORONIS, 15.

"It is known at the present day, that the Church makes the body of Christ, and that every individual, in whom the Church is, is in some member of that body. The body of Christ is the Divine Good and the Divine Truth."—T. C. R., n. 372; Cf. nos. 379, 608.

Consequently, in the sight of the Lord, the Church is in the human form, endowed with human functions.

"The whole Church, before the Lord, is as a man."—A. C., n. 9276.

"Every church appears before the Lord like a man; if in truths from the Word, it appears like a beautiful man; but if in truths falsified, it appears as a monstrous man. The Church so appears from its doctrine, and from life according thereto."—A. R., n. 601.

"The Church on earth, in general, is a man. Also, all assemblies, which are called churches, are men, *per se*. . . . By a church is meant all in the complex, in whom the Church is."—A. E., n. 1127.

This spiritual body, in the human form, includes those who are in all the various human functions or organs.

"The kingdom of the Lord on the earth consists of all who are in good, who, though scattered through the whole earth, are still one, and, as members (*membra*), constitute one body."—A. C., n. 2853.

"The Church of the Lord is universal, and is with all who acknowledge a Divine, and live in charity. . . . The universal Church on earth, is, in the Lord's sight, as one man, just as heaven is; but the Church where the Word is, and where the

Lord is known by the Word, is like the heart and lungs in man. It is known that all the viscera and members of the whole body draw their life from the heart and lungs, through various channels; so, also, does that portion of the human race, which is out of the Church where the Word is, live and constitute the members of that man."—H. H., n. 308.

"The Church of the Lord is scattered through the whole world. But the very Church of the Lord on the earth is constituted like the grand man in heaven; its heart and lungs are where the Word is, and the other members and viscera, which live from the heart and lungs, are where the Word is not."—A. C., n. 9256.

"The Church of the Lord is universal; for it is with all who are in the good of life, and, from their doctrine, have heaven in view, and thereby conjoin themselves to the Lord."—A. E., n. 331; Cf. H. H., nos. 308 (note), 318 (note); A. C., n. 10765; H. D., n. 244; A. C., nos. 3267, 3263.

But, in a special sense, those only, who are in the functions of the heart and lungs, constitute the Church; in that these functions, in the general man, supply spiritual life to the rest of the body.

"The Church of the Lord on the earth is like the heart and lungs, those out of the Church resembling the parts of the body which are supported and kept alive by the heart and lungs. Without a church somewhere on the earth, the human race could not continue to exist, as the body could not without a heart and lungs."—A. C., n. 2853; Cf. A. C., n. 9256; H. H., n. 305 (note).

Now, is it not clearly evident, from the whole line of teaching we have gone over, that the function of the heart and lungs, in the Church, is a spiritual function; and that those who constitute it are in that function, solely by virtue of being in a higher state of life; that they are related to each other, therefore, by spiritual association, however remote from each other they may be, in respect to space. In other words, as the whole body of the Lord is a spiritual body, or purely internal organization, whose constituents are known to the Lord alone, so must this special function of the general body be a purely internal or spiritual organiza-

tion whose constituents are known to the Lord alone. This point needs to be specially noted, and kept in mind, since, in many of the New-Church discussions of the subject, this function of the heart and lungs has been identified with the so-called "visible Church," for which there is plainly no justification in Swedenborg's language.

The heart and lungs of the Church seem to be identical with what is elsewhere called the essential Church (*ipsa ecclesia*).

"The heart and lungs of the grand man on the earth are where the Word is; and the rest of the members and viscera are where the Word is not."—A. C., n. 9256.

"The Church where the Word is, and by it the Lord is known, in respect to those who are out of the Church, where the Word is not, and the Lord is not known, is as the heart and lungs in man, respectively, to the other parts of the body, which live from them as from the fountains of their life."—H. H., n. 305 (note).

This is stated in connection with the fact that the conjunction of the Lord with man is by means of the Word. Hence, the conditions, "where the Word is, and where the the Lord is known."

"Those in the Christian world where the Word is, and by it the Lord is known, who live according to the precepts of the Lord in the Word, make the essential Church."—A. R., n. 10.

It is in this sense that the Church is defined as follows:—

"That is called the Church where the Lord is acknowledged, and where the Word is; for the essentials of the Church are love to the Lord, and faith in the Lord, from the Lord; and the Word teaches how man is to live that he may receive love and faith from the Lord."—A. C., n. 10761; H. D., n. 242.

"The Lord's Church, *in specie*, is where the Lord is acknowledged, and where the Word is."—A. C., n. 10765; H. D., n. 244; Cf. H. H., n. 318 (note); A. E., n. 252.

"The Church, *in specie*, is where the Word is, and by the Word, the Lord is known; where, therefore, Divine truths are revealed from heaven."—H. H., n. 308 (note.)

"Nevertheless, those who are born where the Word is, and where the Lord is known, are not, on that account, of the Church, but only those who live a life of charity and faith."— H. H., n. 318 (note).

Thus, we see that in this spiritual body of the Lord on the earth, the Church, there are those who are in all grades or degrees of spiritual life, from those who, in the darkness of false doctrine, are trying to live a good life, in the acknowledgment of a Supreme Power to whom they owe some duty,— from these, all the way up to the highest spiritual intelligence, and the highest degree of love to the Lord and the neighbor to which man has yet attained.

We have seen, thus far, that the Church is a spiritual body into which man is introduced by regeneration; and man's place in the Church is determined simply and solely by the degree of his regeneration. Hence, the New-Church doctrine or conception of the Church differs from the old, precisely as the New-Church doctrine or conception of heaven differs from the old. The difference is, that one is purely spiritual, the other, essentially external.

What, then, is the distinction between the New Church and the Old? Who are of the New Church as distinguished from the Old? It is significant, that in treating of the Church, its nature and constitution, Swedenborg, only occasionally uses the term, "New Church." Generally, it is simply "the Church," sometimes, "the Lord's Church," occasionally, "the New Church."

The difference between the New Church and the Old Church is the difference between what is a church and what is not a church. Wherever, therefore, Swedenborg is defining what the Church is, he is defining the New Church.

In the first place, that which constitutes the New Church, or which makes a man to be a man of the Church, is the acceptance of true doctrine.

"Where doctrine is not received, the Church is not, for the Church is from doctrine."—A. E., n. 730.

"The Church is, and is named from doctrine (*ex doctrina est et vocatur, ecclesia*)."—A. C., n. 530.

"Churches or doctrines."—IBID.

"When the Church is established, the doctrinals of good and truth must first be brought into harmony and connection, for upon these, the Church is built."—A. C., n. 3786.

"The Church is a church from doctrine, and according to it."—CORONIS, n. 18.

"Doctrine from the Word makes the Church; consequently, when doctrine is not in accord with the Word, there is no longer a church, but a *religiosum*, which counterfeits a church."—A. E., n. 786; Cf. A. E., n. 730; Doc. Lord, n. 65.

But the doctrine professed is only the outward sign by which the counterfeit churches are distinguished from one another, and the true distinguished from the counterfeit. The acceptance of true doctrine does not make a man to be a man of the Church. That is the faith alone principle which finds expression in the practice of making profession of faith the gate to church membership.

"For a church to be a church, there must be spiritual good, that is, the good of truth, and by no means truth alone, from which the Church at the present day is called a church, and by which one church is distinguished from another."—A. C., n. 5826.

"That there may be a church, there must be doctrine from the Word; since without doctrine, the Word is not understood; but in man, doctrine alone does not make the Church in him, but life according to it; from which it follows, that faith alone does not make the Church, but a life of faith, which is charity. The genuine doctrine of the Church is the doctrine of faith and charity together, and not the doctrine of faith without charity; for the doctrine of faith and charity, together, is the doctrine of life, but not the doctrine of faith without the doctrine of charity."—A. C., n. 10764; Cf. A. C., n. 3310.

"The Church is a church when it acts from charity, which is the essential doctrine of faith."—A. C., n. 916.

"The charity from which faith springs is the essential Church with man."—A. C., n. 9276; Cf. A. C., n. 809.

"The Church is of the same character as is the understanding

of the Word with those who are in the Church."—T. C. R., n. 243.

"Both good and truth must be implanted in man, in order that the Church may be in him."—A. E., n. 734.

"An affection for spiritual truth, from which the Church is a church."—A. E., n. 707.

"To confess and acknowledge from the heart, that the Lord is the God of heaven and earth, and that his humanity is Divine, and to be conjoined to him by a life according to the precepts of the Decalogue, are the two essentials of the New Church."—A. R., n. 490; Cf., nos. 491, 494.

"The New Church consists of those who approach the Lord alone, and repent of evil works."—Index to A. R.

"The memory is not limited, because to the affections, viewed simply as such, number is not applicable. They become distinct, and are classified when connected with truths, or, from being developed, are applied to their proper subjects. Love may be increased, but not multiplied. A man may feel intensely, and the quantity and quality of his feeling may affect the character of his thought, but still it preserves its unity. The most ardent love is not attended with more than one idea, but, on the contrary, has a tendency to confine the mind to a single object. Every one must have remarked, that a peculiar state of feeling belongs to every exercise of the understanding; unless somewhat of this feeling remained after the thought had passed away, there would be nothing whereby the latter could be recalled. The impression, thus left, exists continually in the mind; though, as different objects engage the attention, it may become less vivid. These impressions go to comprise the character of an individual; especially when they have acquired a reality and fixedness, in consequence of the feelings in which they originated having resulted in the actions to which they tend. They enter into every subject about which we are thinking, and the particular modification they receive from that subject gives them the appearance of individuality; while they leave, on the subject itself, the image of that character which they constitute."—*Sampson Reed.*

THE USE OF THE DIVINE NAMES IN PUBLIC WORSHIP.

The exercises of public worship consist of reading the Word, prayer, singing, and instruction by means of a sermon or otherwise, and it will be well, in briefly considering the subject of this paper, to take up these portions of the service separately. The first, however, will lead to conclusions which will largely govern the rest.

I. The question of our duty as New-Churchmen in regard to the translation, or correction of the translation, of the Holy Word has not always received the same answer. Some have desired thoroughly to re-translate according to the light given abstractly in our doctrinal teachings, and concretely in Swedenborg's quotations from the Word, in which, especially in the first two Books, and the last Book of the Word, he has given a new translation. Others, not seeing a re-translation to be advisable, prefer to make use of the accepted version; and they have argued, not without reason, that the providence of the Lord so watches over the Word, that we are not to suppose it can have been falsified, or its meaning essentially marred by its translation under King James. They are hopeful that the present effort to revise the translation will prove useful, and will subserve the New Church. Between these two is a third class, who do not approve a re-translation with transfer of the idioms of the Hebrew, as Swedenborg did, for good reason, in his interpretative work, and yet, who believe the common version can be improved, to some degree, by making use of the light we have.

Narrowing this division of sentiment down to the use of the Divine appellations, we find that some would, at once, bring into use, in reading or otherwise quoting the Word, the original Hebrew names, while others would do so to a degree, and others would do as the accepted translators have done. These preferences have, for some time, led to two

usages in the Church; and we now have two editions of the most commonly used Liturgy, one edition retaining, from the Hebrew, the name Jehovah, and the other using the title Lord.

The points, involved in this variation of usage, have been so fully considered, that it is needless to attempt to cover ground already carefully traversed. At the time of the preparation of a liturgy, in 1852, it was decided to use the term Jehovah, and to make two other changes, one in MATT. xxviii. 20, and one in the Lord's Prayer, but, otherwise, to make no change from the common version. (*See* NEW-JERUSALEM MAGAZINE xxv. 261.) This led to some criticism and expression of the desire to have the title Lord retained. Rev. O. P. Hiller, then of Glasgow, in a letter printed in the NEW-JERUSALEM MAGAZINE (Vol. xxx.), expressed his regret that the term Lord had not been retained, and reasoned: that Jehovah means the Divine Essence, and so does not fully express all that is meant by the title Lord; that, in certain passages, Swedenborg describes the term Lord as all-expressive; that the quotations from the Old Testament, in the New, substitute Lord for Jehovah; and that the use of the term Lord had, and would have, a beneficial effect in leading Christians to look to the Divine Humanity.

To these points, Mr. Sampson Reed, who had been led, for his own instruction, to make special study of the subject, replied that he had once been of Mr. Hiller's mind, but had been led, by careful study, to believe that the Most Ancient Church used the term Jehovah without losing the thought of his promised incarnation; that the disuse of the name Jehovah was due to men's withdrawing from the Lord; that it was the office of the New Church to revive the old sense of nearness to the Lord, and to restore the use of his most expressive name; that, in certain narrations of Swedenborg, it appears that the angels use the name Jehovah, as well as the other names given Him in our Bible; and that, in the highest heaven especially (C. L., n. 75), they call themselves the "armies of Jehovah," and have, in the midst of their

place of worship, a tablet inscribed, "covenant between Jehovah and the heavens;" that the reasons why the name Jehovah was not used by the Jews, nor by the early Christians, nor by the Lord and the Apostles in instructing them, are clearly set forth, and are found to be due to a spiritual condition of mankind, which is to pass away under the influence of the new age; and that the true attitude for New-Churchmen is to make use of the name Jehovah in reading the Word, with the effort to accustom themselves and others to that which will thus come into use and be a blessing, namely, a recognition of the Lord in his Divine Humanity, as the I AM, the source of all life, the one God.

This brief reference to Mr. Reed's views, which may be seen in the reply to Mr. Hiller, in the thirtieth volume, and in an article on the New Liturgy, in the twenty-seventh volume of the NEW-JERUSALEM MAGAZINE, has been made, because Mr. Reed, with a single exception to be noted, fully covered the ground, and because the New-Church literature of twenty-five years ago is not so familiar to us as the writings of our "Fathers" ought to be.

It is interesting to note before considering one point not met by Mr. Reed, that in two respects, his remarks suggest the grounds on which an opponent to the use of the name Jehovah, in reading or otherwise using the Word, might base an argument. One of these points is the frank admission, that in Mr. Reed's mind, the preference for using the title Lord, as in the common version, had been strong, and had only been removed by a thorough study "for several years" of passages in Swedenborg bearing on the subject. This leads one to conclude, that in the early days of the New Church, there may be many who, unable to make so thorough a study, and unwilling to receive the verdict of others, will oppose the change, as one not unlikely to be made in due time, but not advisable at present; and they would be able to cite the fact that the Committee to revise the Liturgy, of which Mr. Reed was a member, had thought to make only two other changes in

translation, leaving to a later day more perfect work. Thus, they say,—

"We have no doubt the time will come when such a translation ['more perfect and accurate'] will be made for the use of the New Church. But that time has not yet come. At present therefore, the Committee concluded to adopt the common translation with these exceptions."

If now one should feel that the use of the term Jehovah was premature, he would be able, undoubtedly, to cite his own feeling, and that of some others. On the other hand, those who wished to use the name would not regard themselves as any more fully of the celestial life, but would believe their duty required them to lead where they hoped others to follow.

And this question of feeling is a grave one. If, in our congregations, a majority, hearing the name Jehovah read from the pulpit, should understand only the Divine Essence apart from its manifestation in our Lord, some loss to them would ensue, and the question would fairly arise, Are not some generations of New-Church teaching and life a needed preparation, after which that which now needs explanation will be seen in the light? With the present tendency among men to depreciate the Word, is it not best to continue the use of it in the accepted version till, in better days, its ancient names and Hebraisms will be more reverently regarded? If our Lord so far accommodated his teaching to the weakness of his disciples and others as not to use the name Jehovah, should we not be slow to make use of it in the day of our beginnings? If Christianity has yet to recover the lost ground of its first era before it can advance higher, if it has first to remove the false accretions from its old and good foundation before it can build the higher structure of its future glories, may it not be well to teach the world first the common use of the name Lord, as a preparation for still further insight into the Divine names, and intelligent use thereof? Is there not even a

danger that the use by us of the holiest name Jehovah, may lead to some profanation which might otherwise be avoided, such as is the use of the name Jehovah throughout the spurious Bible called "Oashpe," which makes reference to the New Church, and has even influenced some of our people?

These questions, many highly esteemed among us have answered in the negative, for reasons they have fully given, and yet they will not be grieved to hear the questions again from those who come in teachable spirit.

The other point suggested as a means of coming to a different conclusion from Mr. Reed is one drawn mainly from a review of MacWhorter's work entitled "Yahveh-Christ," in which the reviewer says that the name should be pronounced Ye-ho-wah, with soft sounds. (NEW-JERUSALEM MAGAZINE xxix., 531). This has a practical bearing. If the name is not correctly pronounced Jehovah, especially if there be any difference of opinion on the point as to how it should be pronounced, the difference of opinion would seem to furnish an argument for waiting till unanimity was found. In other words, if by using the name Jehovah, we do not use what Christendom is likely finally to adopt, it may be well to wait till we see clearly how to lead in this matter. The point is of some importance, as all will admit. As used by Swedenborg in his Latin, the pronunciation according to the continental method would be Yehowah. Gesenius, Lenormant, and others prefer the pronunciation, Yahveh. German scholars of rationalistic bias are saying Yahwe or Yahve. Wigram, in his Hebrew Concordance, gives Y'*ho*vah. The Tafels prefer Yeho*vah*. A writer in Smith's Bible Dictionary says, "Whatever be the true pronunciation of the word, there can be little doubt that it is not Jehovah." But there are authorities in favor of the common pronunciation. It is not as yet known in what form the name will be used by people generally, though it will certainly, sometime, be brought into use. Is there not here however some reason for pausing, and using for the present, the dear and expressive title "Lord?"

A little more should be added before leaving this branch of the exercises of public worship, because of one passage which Mr. Reed did not cite, and which we have not found alluded to in any discussion now in print. It bears upon the question as to the use in heaven of the name Jehovah, or of any name found in the letter of the Word. Considering the difference between heavenly and earthly language, we should understand Swedenborg when he speaks of the names used in heaven, to be expressing in Latin, as well as he could, the sense of the names he heard used. We so understand his mention of the name Jehovah in C. L., n. 75, as used in the highest heaven, and it is worthy of notice, that he does not write in that account the name Jehovah alone, as Mr. Reed seemed to understand, but he says "Lord Jehovih," and again, "Jehovah Lord," as if to imply that the exact term used by the angels was only approximately given by him. We so understand his mention, (C. L., n. 81), of the many Divine names of the Lord as uttered by the angels, and his declaration in T. C. R., n. 113, that the Heavenly Father is known to angels, as the Lord. And this his meaning is made plain in a declaration, in a work not yet translated, and which was probably not known to Mr. Reed when he wrote the article referred to. Swedenborg says,—

"The Word, in the Lord's celestial kingdom, is much more excellent and wise than the Word which is in His spiritual kingdom, and they differ in like degree, as the natural Word which is in the world, and the spiritual Word just treated of. For in that Word there is an inmost sense which is called celestial, in which everything of the Word treats of the Lord alone. In this Word, instead of Jehovah, Lord is read, (*pro Jehovah legitur Dominus*), and the Lord is named for Abraham, Isaac, and Jacob, for David, for Moses, Elias, and the other prophets, and His Divinity as meant by them, is distinguished by special marks."—*De Verbo*, p. 27.

We are here taught not to think of the name Jehovah, or of any other as identically the same with that used by the

celestial angels; but it is meant that a name answering in this respect to our title Lord is in use, and is varied according to their manner of writing, so as to express that which is meant by Jehovah and by other names. In using the title Lord as a word inclusive of the other names of the Divine Being, we thus should not be without support from on high. And if on other grounds it should seem best to retain the title Lord in reading the Old Testament, we should not be acting in opposition to the usage of the highest heaven.

No attempt is made to treat upon the important point that, in the celestial heaven, the pronunciation is not such as to give the word Jehovah as we pronounce it; but what Swedenborg says on this point in H. H., n. 241, S. S., n. 90, T. C. R., n. 278, tells us that the highest angels cannot utter the "e" and "i" of earthly speech, and this certainly affects our use of the name Jehovah in the common pronunciation, so far as we may do this from the celestial example. And the word Lord may be regarded, with its soft and full sound, as one quite in harmony with heavenly speech.

II. Coming to consider very briefly the use of the Divine appellations in prayer, it will be seen at once that the address "Our Father" is rendered peculiarly appropriate by our Lord's example and teaching, and by the very thought of prayer as an address to the Divine Giver. Our Lord taught his disciples to say "Our Father," and he himself began his prayer of John xvii. with "Father," and said "Holy Father," and "Righteous Father." By the name Father he began the prayer at Gethsemane, and at the last he said, "Father, into thy hands I commend my spirit." The term Lord is also one of address, and seems appropriate to prayer. It may be questioned whether other appellations, such as are used in prayers printed in our liturgy, are so appropriate. The best name to use in prayer is that under which the Lord comes most near to the thoughts of a worshipping congregation composed as ours are composed. We should never lose the thought of supplication in that of doctrinal teaching. In the form of prayer which Sweden-

borg gives A. E., n. 1148, his only use of a Divine appellation is at the end, which reads, "O Lord, deliver us."

III. The use of the Divine appellations in singing, is not precisely covered by what has been said as to reading the Word; for while in reading the Word from the pulpit, if that be the custom, the name Jehovah may always be spoken with the utmost reverence, it is more difficult to accustom a congregation to the proper use of it. There is some reason for thinking that the use of this holiest of names may be expedient in such cases as in the threefold blessing pronounced by the minister, when it may not as yet be appropriate to the singing of the congregation. It is especially in regard to the chanting of the Word that the question arises, Are we ready to use the names Jehovah, Jehovih, and Jah? Certainly the singing of a chant by a choir composed in any degree of those who do not understand the sacredness of the name, may be done in a way which fails to satisfy our best feelings, or even causes pain. Perhaps it is the use of the sharper consonants which, all seem to agree, do not belong to the name, and perhaps sometimes the division of the name according to the movement of the line; but the conviction has often been forced upon the mind, that in our public singing this name would best be withheld, and in place of it that the title Lord be used in singing, from which each takes all the meaning he may receive.

The question is at any rate one which gives rise to fair discussion, and is not to be settled by considerations of translation only. For there is yet to be much preparatory use of the selections from the Psalms, and there may be a possible future use of the Psalms as they stand in the Word itself at missionary meetings and on other occasions; and it is a grave question whether or not the name Jehovah is to be used in choir or congregational singing till its use has become well established, first on grounds of translation, and then in the Bible reading of the people.

It may not be necessary to refer to the use of Divine appellations in hymns, except to suggest that for reasons indicated in what was said of prayer, the beginning by Watts,

"O Lord, our help in ages past,"

is superior in power to the beginning of a hymn from the collection of our English Conference,

"Jesus, thou mighty God of all."

IV. Of the use of the Divine names in preaching and lecturing, which are almost always joined with public worship, it need only be remarked that the custom of Swedenborg in using the term Lord to designate the Divine Being has been wisely followed by our ministers. While ministers of other faiths are in the way of using the names God, Christ, and so forth, in a manner which implies their divided idea of the Divinity, our ministers have used the one term Lord with no small effect. It would seem that the use of this term in preaching and conversation will extend outside our lines just so far as the doctrine concerning the Lord is received, and that we can help in this direction by our own usage.

In conclusion, let a word be added as to what is best to be done. The question is not wholly open. The considerations which have been offered, and which seem to bear rather in the direction of using for the present the title Lord, instead of the name Jehovah, are met by the fact that in one edition of the liturgy the name Jehovah appears at every point. To give over the use of this name, would therefore be apparently to surrender a position already obtained, not without difficulty, and to leave the work to be done again. Whether or not it was wise to make the change twenty-five years ago, is a point not now to be considered. The change has been made. The name Jehovah also appears throughout in the works of Swedenborg when the Old Testament is quoted from. If there be any force in the reasoning in favor of using the title Lord for the name Jehovah, it would seem to be advisable to adopt the edition using this title in missionary work and in new societies, while older ones or congregations composed to no considerable degree of strangers, may prefer to use the liturgy containing the name

Jehovah. It would seem advisable in all cases to be governed by the feeling of the best of the people; it would not seem advisable as formerly, to press the argument that the name Jehovah is the one used in heaven, nor to expect new comers among us to adopt with ease so great an innovation upon their Bibles; but we should go on very gently, and bear patiently with those who move slowly.

THE EGYPTIAN SACRIFICES.

THE great sorrow which has recently befallen me, has prevented me from noticing before this the answer, in the May number of the MAGAZINE, to my article maintaining that animal sacrifices were in use among the ancient Egyptians. The perusal of that article, and further reflection, have satisfied me that my insufficient acquaintance with Egyptology, and my failure to perceive the reasonable distinction between offerings made to the spirits of the deceased, and sacrifices to the gods, has led me into error. I was plainly wrong also, in calling in question so positive an interpretation of Swedenborg's as the one which he gives of EXOD. viii, 22. I am glad there has been one in the Church, whose fuller acquaintance with the subject has corrected my mistake. I acknowledge a debt of gratitude to him for it.

PRAYER.

"WE doubt the Word that tells us: Ask,
And ye shall have your prayer;
We turn our thoughts as to a task,
With will constrained and rare.

And yet we have; these scanty prayers
Yield gold without alloy:
O God! but he that trusts and dares
Must have a boundless joy."

GEORGE MACDONALD.

THE NAME JEHOVAH.

It is plainly true that the Lord should be worshipped under names that are loved and understood, and not by such as are strange and not understood. And it is to be regretted if any congregation has felt obliged to use a name of the Lord that was not so fully explained as to be lovely to them. It is also undoubtedly true that the Lord provided that, in the time of his life among men, for the name "Jehovah" in the Old Testament should be read "Lord"; so that the early Christian Church should be led to call him by the name which they knew in the Scriptures as the name of God; and that they could not so have used the name Jehovah. No doubt, also, this Providence still continues where it is needed for the same purpose.

Yet it is also of the Divine Providence that other names are preserved in the Hebrew, and that they are everywhere used in their own places by Swedenborg. And this appears to be, because they express elements of the Divine nature which it will some time be of interest and of use to men to recognize, and which cannot be so well indicated otherwise. We cannot in our Word substitute the name Lord for the names Jehovah, Abraham, Isaac, and Jacob, for the kings, also, and the prophets, and indicate by special modifications the particular Divine attributes meant, as is done in the heavens. We must use the names of the patriarchs, the kings, and the prophets. Several names of the Lord, as Jesus, Lord, and God, are understood and loved in their proper places; and doubtless other names will be loved for their use, when that use is needed.

A few instances may serve to illustrate in some degree the meaning of the name Jehovah, and to show why the name will be loved by those who come to understand it in that meaning.

The name of Lord usually signifies to us the Divine Being in his glorified human, as explained in the "True Christian

Religion," n. 81. If we have that meaning clearly in mind, we cannot say that "the Lord God created the heavens and the earth," for the glorified human did not then exist; but must say, with the Hebrew and with Swedenborg, that "Jehovah God created"; in which expression "Jehovah" represents the Divine Love from which, and "God," the Divine Truth by which, the creation was accomplished.

Abraham, Isaac, and Jacob represent the Lord's Human in various aspects and stages of its development. In A. C., n. 2833, we read, "When Jehovah, or the angel of Jehovah, speaks with Abraham, then Jehovah, or the angel of Jehovah, is the essential Divine, and Abraham the Divine Human." This occurs with some variety; but when this is the meaning, if we say that "the Lord" appeared to him, we must use "Lord" in another sense,—the very sense in which the Hebrew and Swedenborg use the name Jehovah.

Again, we know that in the Psalms the states of the Lord's life, his temptations and his victories, his love for the Church, his hopes and his griefs, are fully described. Having such thought of him in mind, how shall we read these words, as his prayer?—

> "I know, O Jehovah, that thy judgments are right;
> And that thou in faithfulness hast afflicted me.
> Let those that fear thee come unto me;
> And those that have known thy testimonies."

If we use the name "Lord," it is necessary here also to give it another meaning. And this is done where a similar passage is quoted in the New Testament:—

"The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool."—MATT. xxii; Ps. cx.

Thus it is not possible to apply the name Lord intelligently throughout the Old Testament, without using it in two senses, one of which is as far as possible equivalent to the name Jehovah. And when the full meaning is attained, the old name preserved in the Hebrew will be found as perfect an

expression for it as the Divine Providence could provide in the languages of men.

And now a few words as to the meaning of the name. In the third chapter of Exodus we have an account of the giving of the name anew to Moses for the children of Israel, and an indication of its meaning, namely: that He who gave it is Life itself, and the Source of life to His people. In the spiritual sense, which here treats of the redemption of men by the Lord, and the establishment of his own Christian Church, the giving of this name here represents that the Divine would again be so revealed by the Lord to the Christian Church.

The most ancient people were created innocent, and were open to the Divine Life, and sensitive to it. God was not a visible God to them; he never had lived in visible form among them, but he was felt by them as the Love from which they lived, their very Being. The name was not to them the name of a far off God, but of a God sensibly present in their souls. This consciousness of the presence of God faded away in the later churches, and with the Jewish Church was totally lost.

But the Lord came to establish again a Church which should consciously live from his love of doing good. He became the Vine, of which the disciples were branches. To them, so far as they really lived from him, he not only revealed the Divine Love anew, but established anew the perception that "the Divine of the Lord" makes the Church, as it does heaven. The Lord as to his human also is Jehovah, and is properly called Jehovah in this relation to the Church,—as her very Being.

The sense of remoteness which attaches to the name, is from association with the Jewish Dispensation, and still more with the perverse idea that the Infinite Father is an offended God, and must be appeased by suffering. But the New-Church teaching is that "Jehovah God came into the world;" that the love of doing every good to men, which shone through the human of our Lord, is the Heavenly Father's love; and that this was brought forth in the Divine human

for the purpose that the Church might once more live sensitively from God. It is in this sense that Swedenborg wrote in the "Coronis," n. 15:—

"That the Lord Jehovih, when he founds a new heaven and a new Church, introduces order, so that they may stand under his auspices and in obedience to him to eternity, is because the angelic heaven and the Church on earth, together make one body, of which the soul and life is the Lord Jehovih, who is the Lord our Saviour."

And very frequently throughout that little work, he uses the same name in the sense of Jehovah who was to come, or did come, into the world to redeem men, and conjoin them to himself.

It is very far from the purpose of this paper to diminish the meaning of the proper use of the sacred name LORD, which is the one all-comprehensive name. It is desired only to show the peculiar meaning of another Divine name, so that where it is used in its own place in the Word and in Swedenborg's writings, that too may by degrees come to be loved.

That some modification in the pronunciation of the name may take place, is possible, but not certain; and, if at all, full explanation will make it not difficult.

"LOVE and faith, in other words, the presence of the Lord in man, constitute the Church. In whomsoever the Divine life is manifest, that is, in whomsoever the Lord's will is done, in him is heaven, in him is the Church, whatever be his circumstances, and whatever his nominal creed."

"THE essential principle of worship is a life of charity. . . . Actual piety is to act in every work and in every function from what is sincere and right, and from what is just and equitable, and this because it is commanded by the Lord in the Word; for thus every man in every work looks to heaven and to the Lord, with whom he is thus conjoined."— *Swedenborg.*

THE ELECT.*

THE word "elect" used in the Scriptures has in connection with many other words, through the false doctrines applied in explaining it, been greatly perverted from its true meaning. From the false teaching of religion, it came to be supposed that the Lord could act in an arbitrary manner,— could choose whomsoever he pleased, and reject whomsoever he pleased, without any regard to character. Thus it has been supposed that the Lord from his own mere good pleasure elected some to everlasting life, and in the same manner foreordained others to eternal death. To accept any such conclusion, a man must be greatly destitute of rational light.

Though this doctrine is fully set forth and declared to be true in the creed of Calvinism, and though sixty years ago it was taught in the churches of those designated as Calvinistic, yet even as long ago as that, dissent had begun to declare itself even in these churches. About that time, Dr. Taylor, Theological Professor in the School at New Haven, saw the falsity of such an idea of election and reprobation, and the declaration of its falsity became quite prominent in what acquired the name of New-Haven theology. Dr. Taylor, to whom the writer has often listened, taught that election was not an arbitrary choice of some to salvation, and that reprobation was not an arbitrary consignment of some to condemnation; that election could mean nothing more, than that they were predestined to everlasting life who it was foreseen by the Lord would repent and receive the Gospel; and that reprobation could mean nothing else, than that they were condemned who it was foreseen would not repent and receive the Gospel. Thus it was taught, that election without regard to character did not save any one, and repro-

* A correspondent having asked that the Rev. Mr. Pettee would more fully explain his use of the term "elect" in the address on the "Honor of the Ministry," which was printed in our June number, we present from the pen of that gentleman an explanation of the term.

bation without regard to character did not damn any one. The Lord saved, not those whom he willed to save, for he willed to save every one, but he saved those who freely consented to be led by him; and he condemned, not those whom he willed to condemn, for he willed to condemn no one, but those who were not willing to be led by him.

Thus we see that the light of the New Church had begun to exert a distinct influence on this important question, even among those who knew nothing of the new age, many years ago. The elect, in the New-Church sense, are those with whom the Lord's choice, which is of every one, has been able to secure a reciprocal choice. The Lord chooses every one; for every one is in an important sense his beloved child. The Lord from his love stands at the door of every one, and knocks for admission. The elect are they, who of their own freedom hear his voice and open the door. The elect are they consequently who are under the Lord's influence, who are drawn of the Father; and who, having heard and learned of the Father, come to the Lord. The elect are persons who can co-operate in their salvation, and so can be saved. We read in the Scripture that for the elect's sake those days are shortened. It is because by the elect are meant those who consent to be saved, and are willing to do what is necessary in order to be saved, that such special provisions are said in the Scripture to be made in relation to them. There is, indeed, a most particular Providence exercised in relation to those who are not willing to co-operate in their salvation, and who in consequence cannot be saved. But between the permissions looking to the state of these, and the providences over the good, there is a marked difference. The shortening of the days for the elect's sake, that is, the hastening of the judgment, which is eminently for the elect's sake, looks also specially to the best and the least undesirable condition of those, who by not co-operating in their election, make themselves reprobates.

BOOK NOTICES.

TEN GREAT RELIGIONS. Part II. A Comparison of all Religions. By JAMES FREEMAN CLARKE. Boston: Houghton, Mifflin & Co. 1883. pp. 413.

WITHOUT the laborious study which characterizes the German philosophers, Dr. Clarke has an American way of talking over great themes and letting in the light of common sense, which successfully criticizes lame theories, if it does not always teach much that is new. When delivering, as in this case, a course of lectures which must be free from sectarianism, Dr. Clarke is but little diverted from his common course, for he is always amiable and in the effort to be just.

In a previous volume he has discussed ten great religions in their distinctive features, and now turns to a comparison of religions, with a view to showing that Christianity, as understood by a moderate Unitarian, is to supersede them all. The New-Churchman will be disappointed to find that the origin of religion by revelation is not treated of; but he will notice with pleasure that Dr. Clarke is not a disciple of Huxley or Spencer, that he does not believe in natural religion alone, that he does not regard any religion with contempt, and that he has culled a great many gems of religious thought which would alone make his volume precious.

Having said this, we must add that the idea that the ethnic religions have descended from a single source, seems never to have entered Dr. Clarke's mind, and that he thus presents them as a vast mass of unrelated truths and falsities, having no common source, and thus no capability of classification. In making his distinction between religions of a race and those of a catholic character, he seems to regard the former as having grown, the latter as having been planted, and thus he does not account for the former.

But his conclusion as to Christianity is wholly right, so far as it goes, and is, considering the tendency of thought in his denomination, a brave utterance: —

"Christianity is as spiritual as Brahmanism, as humane as Buddhism, developing as much of the self-denying and ascetic virtues as any religion, yet also feeding the springs of thought, invention, discovery, of poetry and art, of science, of earthly improvement and progress in comfort, luxury, and taste. Yet it does not

sink, enervated and corrupted by luxury, as other civilizations have done. Christianity teaches the love of God and love of man, Divine Providence and human freedom, piety and morality, self-denial and development, a kingdom of God here, and a kingdom of God hereafter, a divine life now and an immortality to come."

THE MODERN SPHINX AND SOME OF HER RIDDLES. By M. J. SAVAGE. Boston: Geo. H. Ellis. 1883. pp. 160.

SERMONS were once expositions of the Word, and in reading published sermons one was learning from the Word through the mediumship of a preacher. But the sermons here are without texts, and are void of the influence of Bible study. They treat, as would the editor of a newspaper, certain very important themes, such as the Chief End of Man, Education, Business, the Newspaper, the Republic, Progress and Poverty, and Religious Transition. One seems to have been inspired by the Greek play at Harvard, another by Mr. Beecher's article in the *North American*, and so on, and the preacher's honesty, which is admirable, has led him to say just what started his thought, rather than to conceal it behind a text. He dedicates his book to the lady who reports his sermons, and says an unfortunate word about "my already lengthened list" of books, but the self-consciousness is not unpleasantly apparent in the "sermons."

Mr. Savage, as is well known, is not thoroughly philosophical, and his use of evolution doctrines is not more masterly than is that of Calvinism by others, both systems being alike in demanding much credulity in the receiver of them, but he meets very squarely indeed practical problems, and answers them from natural religion. Thus:—

"To sacrifice honesty for money, is to sacrifice the very essence, and end, and meaning of human life, to that which is worth nothing except as it can minister *to* human life.

"Every boy ought to be taught in such a way, that if you were to throw him down anywhere in this world he would be able to leap to his feet and control the circumstances about him and make them his servants; and no boy is educated, in the truest and broadest sense of the word, until he has come as near as possible to this position."

Mr. Savage is sometimes very credulous, as when he talks about human life having been here two hundred thousand years, and about what men have believed all that time, but he is more often sensible and thoughtful in treating every-day questions.

THROUGH ONE ADMINISTRATION. By FRANCES HODGSON BURNETT. Boston: James R. Osgood & Co. 1883. pp. 564.

MRS. BURNETT'S story has many faults; it is full of repetitions of scenes and conversations interesting enough at first; it has only the slenderest thread of plot, and reaches only the vague termination which the reader dreads; it seems to change its characters about midway, and so to vary their relations as wholly to confuse the reader for the time. Yet it is a powerful book, and a useful one in many portions. The scene being laid in Washington, its social aspects are sketched by one evidently fully acquainted with life in that city, and this work is very well done, though weakened by repetition.

Of Mrs. Burnett's way of representing marriage without love, and married people deeply in love with those they cannot marry, we cannot speak favorably. It is such a hopeless business, this silent agony of a true man or woman, that it is incredible under a belief in the Divine Providence, and it is so vulgar an artifice for giving interest to a book, that one feels offended as he reads. Mrs. Burnett has given us, here and elsewhere, some good characters for which we are grateful. If she will write more tersely, she will increase her justly-earned reputation.

THE DOOM OF THE MAJORITY OF MANKIND. By SAMUEL J. BARROWS. Boston: American Unitarian Association. 1883. pp. 154.

THE editor of the *Christian Register* has printed, in a neat volume, a series of papers prepared originally as a contribution to a controversy over the question, Does Orthodoxy hold to the doom of the majority? It was not difficult to point out the historical fact, and to show that within fifty years very harsh expressions have been used; and Mr. Barrows has naturally taken some pleasure in convicting his antagonist, Dr. Withrow of the Park-Street Church, Boston, and then making the proofs fill a volume. The citations here presented, will stand as a record of the darkness of an age to which some theologians still look for inspiration, and will undoubtedly help forward the revision of creeds. The caustic style of the book is needless, and we think nearly as antiquated in theological discussion as the doctrines reprehended. Let us search for truth and not for revenge.

Doctrine of the New Jerusalem respecting the Sacred Scripture. By Emanuel Swedenborg, Servant of the Lord Jesus Christ. New York: 1883.

The good work of the American Swedenborg Printing and Publishing Society in reducing prices and multiplying copies, is now carried a step farther, namely: to the production of editions which may be given away to those likely to make use of them. As a specimen of this edition, the "Doctrine of the Sacred Scripture" comes to hand, printed on pages, eighty-six in number, and measuring but about five inches by three. Yet it is well executed and will be easily read, and is likely to do much good. If one shrinks at first from seeing precious truths put into such cheap-looking forms, his second thought of the use to be performed will correct him.

While we praise the undertaking, we feel compelled to utter a word of criticism. The Publishing Society has issued a translation in which a few avoidable errors occur, such as the omissions of portions of the original. Taking no notice of matters of individual taste, let us, for the sake of all concerned, remark that we have found omissions in nos. 5, 39, 44, 45, 116, 117; that "from falsities," of n. 13, should read, "from fallacies;" and that "falsities of the natural man," n. 18, should be, "falsities of the rational man."

Manuals of Religious Instruction. Bible Series, No. 1. Bible Stories for Youngest Classes. New York: New-Church Board of Publication. 1883. pp. 214.

This little book will need no introduction to some of our readers. To those, who have not heard of it, we would say that it contains hints for the teacher's use, in that branch of Sunday-school work which pertains to the youngest children. The Introduction, of nine pages, is excellent; and the "stories" which follow are all wisely set forth. Forty-two are embraced here, so that the teacher may use the book for a year. In reality, the value of the book will be quite as great in respect to portions of the Word not treated in it, for the teacher will readily see how to go to work for herself, in the direction approved by the Committee which prepared this manual for our Sunday-School Association. The book should be in the hands of

every one of our ministers, and of nearly half of our teachers. It will also be very useful to parents.

MARIANELA. By B. PEREZ GALDOS. New York: Wm. S. Gottsberger. 1883. pp. 264.

To those who like a pathetic little story, this will be welcome. Nela, the little Spanish child, is guide to a blind boy, whose imagination has made her a beauty, and she has loved her life with him till a physician gives him sight, when she dares not come to the house, lest he should see that she was misshapen, and she eludes him till her dying hour. The scenery is skilfully painted, the characters made very real, the narrative is compacted into a few weeks, the work is bold, bright, and dexterous. Even the translation does not fail to leave a truly Spanish flavor in the lines. We wish there were more such books, painting with truth the scenes and life of other lands, and giving us to feel the throbbings of distant hearts.

ONE TEACHER: ONE LAW. By JOHN LE GAY BRERETON, M.D. Melbourne, Sydney, and Adelaide: 1883. pp. 67.

DR. BRERETON is the leader of the Sydney New-Church Society in Australia, and is evidently in the way of preaching. The pamphlet contains an exegesis of MATT. v. 38–48, apparently used first as a sermon, and then expanded by the addition of prefatory remarks, and an appendix in which the correspondence of eye, tooth, bone, and flesh, mentioned in the text, is more fully given. We have been deeply interested in reading, and have so much profited by it that we hope the author will publish further expositions. His gift seems to us to lie here, rather than in argument.

THE PULPIT TREASURY. New York: E. B. Treat, 757 Broadway.

THE initial number of this new venture, promises well. It contains a portrait of Dr. John Hall, several sermons, and minor articles. It will need, however, a more definite aim than to be "strictly evangelical." The monthly parts will contain sixty-four pages.

THE NEW CHURCH.

Unfounded Allegations.

More than once lately we have met with the statement that our people regard their organization as co-extensive, in an exclusive sense, with the New Jerusalem on earth. The same idea, stated in other words, is that they regard themselves, and only themselves, as spiritually of the Church. We say that we have met with the idea, but we have found it only in allegations. We need not specify the ways in which the allegation has lately been made, but we have in mind four instances which have come to view during the last few weeks.

It is singular that we have never met with the fault in fact. We have associated with members of various Societies, and have heard our ministers express their views very freely, yet we have never heard a lisp of this error. Indeed, we do not see how it could be made. Our people all know that they cannot see the spiritual condition of any one, and that only the Lord looketh on the heart. Thus they know that when a Society is formed, they have no means of judging exactly as to the spiritual condition of those who constitute it. And it is precisely the same with respect to those afterwards received. They do not need to know, and cannot know more than the fruits of men. In fact, they organize for mutual help in consciousness of need, and they never think of calling themselves holy.

In using the term "church" of their organizations large and small, they cannot, and do not use it in an exclusive sense. They use it because they cannot well avoid using it, and because they have a right to suppose that their use of it will not be misunderstood. They know well that, in all probability, there are some of those within their organization whose spiritual relationship to the communion of saints is less near than that of some outside of their organization, and this is a fact of which we have so far never found a New-Churchman oblivious. That a faulty view never has been held or stated, we do not assert, because we speak only of our observation, but that any such view exists among our people is wholly incredible. We know of no Society among us which confines its privileges to its members, we know of no Society which

practises what is called "close communion," we know of no Society which does not see the need of Divine aid in preserving itself from harm, and in promoting the regeneration, the only incipient regeneration, of its members.

How, then, shall we regard the allegations referred to? They seem to us to arise from an honest misapprehension of the aims of our people,—a misapprehension which would be corrected by closer acquaintance with them, or by asking them the direct question. There is an instinctive inclination to regard the Church in any of its forms as men have been compelled to regard the Roman Catholic body, that is, as an ecclesiasticism claiming the power of the keys; but with people as careful of their individual freedom as ours are, and with ministers as easily retired from responsible stations as ours are, the fear seems to us absurd.

When any such assumption as that alleged is really made, we shall be not slow to clear ourselves from it, and from those who make it, but meanwhile we have no apprehensions. Indeed, so far as pastoral experience is worth mentioning, we would testify that the difficulty now to be contended with, is that of humility, which restrains men and women who love the doctrines of the New Church from uniting with its Societies, lest the weaknesses they know and deplore in themselves should bring some discredit on the rest. We seldom see Pharisaic pride anywhere now, except under the foot of some orator who is trampling upon it. We do not pride ourselves on being without pride, we do not say we stand, for we take heed lest we fall, but we do believe that our people are unjustly charged with Vaticanism in this respect.

Republication of Swedenborg's Latin.

Considerable time was devoted in the last session of the Convention to this subject in general, and to the "Latin Fund" in particular. The latter, a fund arising from insurance received after the destruction, in Boston, of some boxes containing volumes of the Tafel edition, was ordered to be handed over to the American Swedenborg Printing and Publishing Society to assist it in carrying on the republication of Swedenborg's Latin through the editorship of Rev. S. H. Worcester. This Society is understood to have available funds which would enable it to carry on this work at a slow rate with some assistance from the sale of its productions. Unfortunately, while the editor has labored indefati-

gably, and while the Society has carried out his plans energetically, the sale of the work first published has been very small, so that the Society is disposed to complain, and the continuance of the work is placed in doubt.

Certainly, if the work be looked at with sole reference to its usefulness, the Society will not pause. It has already produced *De Charitate*, which had been republished only in a very faulty form; it has produced *Apocalypsis Revelata*, which had never been republished; it has nearly ready *Apocalypsis Explicata*, reprinted from the photolithograph manuscript, and furnished with very valuable indices, and it has also ready a volume containing *Coronis*, *Invitatio ad Novam Ecclesiam* and other treatises of similar value. This work is too important to be for a moment in doubt; it is a work which Providence has placed in the way of the Society, giving it the means of accomplishing it with power and ease.

As to the causes which have delayed the sale of *Apocalypsis Revelata*, we can only conjecture that the considerable number of original editions recently brought to this country may have had something to do with it, that a sale by subscription in advance of publication might have been successful, and that a beginning with a smaller work, say the "New Jerusalem and its Heavenly Doctrine," which has never been reprinted, might have given a better test of the interest and ability of our people to support such a work.

Feeling as we do that this work must be done, and that by some means it will be done, we rejoice at the beginning which has been made, and urgently represent to our brethren of the American Swedenborg Printing and Publishing Society that they cannot do better with their funds than to persevere.

Theological School of the General Convention.

THERE were no graduation exercises this year on account of the fact that none of the students had completed the three years' course, and this led to the occasion of the closing day being regarded only as an informal visit to the school. Those who were present, however, and who listened to the essays, must have regretted, as the writer did, that it had not been made a more public occasion. It might have been arranged with advantage, we think, that the closing day should have been near enough to

the general meetings to insure the attendance of some of the people of other sections.

The President, Rev. John Worcester, read as his report a statement of the work of the year. The number of instructors had not increased, but there was undoubtedly a reason for this, in the pecuniary condition of the School, which has had an unusual number of students requiring aid. The President stated, with truth, that since the salaries of ministers would not enable them to repay loans received during their days of preparation, it was advisable that such assistance as wisdom would commend, should be by gift rather than by loan.

Of the students, Messrs. Eby, Hay, Alden, Worcester, and Shurtleff gave evidence of the year's work, by reading papers. We were glad to see that the department of Elocution had been in competent hands. As to the productions of the young men, we will only say that they exceeded our expectation, and bade us believe that the methods of instruction if not the quality of the pupils, has improved since our day. Such subjects as "The Glorification of the Lord's Humanity," and "The Reasons for the Lord's Coming" would not have been attempted then, but they were treated with fair fulness and clearness by these young men.

The Letters of Rev. R. R. Rodgers.

We have been interested in the letters on America, printed in the *New-Church Magazine*, without being deeply impressed by them. Indeed, what we read of the impressions of travellers in this country, leads us to think that in all records of travel there must be a good deal of romance. The friends of Mr. Potts in America, and they are many, cannot acquit him of judging sometimes according to the appearance, though he made a very readable volume. Mr. Rodgers too, gives the impression of having put down some things from hearsay. In one of his letters he referred critically to the Academy in Philadelphia, and this led to sharp rejoinders, and to a reply from Mr. Rodgers. The tone of the whole seems to us unsuited to the *New-Church Magazine*, and we are glad to read that the dispute is closed. While not aspiring to be wiser than our brother editors, we must say that, to our taste, the more personalities enter into an article, the less the Church is in it, or is benefitted by it.

A calm, close view of us in America is, we feel, much needed for our good. If some one of our English brethren will come over and stay a year, and then publish his views, showing us how to improve, we will promise that his words, however critical, will be highly appreciated.

"*The Word and the Writings.*"

Under this title has appeared the third printed contribution to the discussion now earnestly going on among our English brethren, and which had its beginning in the publication of a pamphlet containing speeches made at Manchester, in which the attitude of Rev. R. L. Tafel, in respect to the authority of Swedenborg's works, was criticized.

Dr. Tafel replied with considerable skill, and with the purpose of showing that the opposition to his candidacy as President of the English Conference was due to his taking ground in favor of an ordained ministry. This has called forth replies from two of the original speakers, who are we believe lay-preachers, but who have taken pains to keep the discussion on broad ground.

Mr. E. J. Broadfield first defended his position in a pamphlet of good tone, and now Mr. Jonathan Robinson kindly sends us his contribution.

Mr. Robinson plainly writes with the most deliberation, the most care to eliminate anything of a personal nature, and the most power as a disputant. His calmness is his strength. He is not excited by the theme, nor rendered anxious to vindicate himself. He takes up Dr. Tafel gently, but handles him in a way which will be considered very effective.

We have not considered the discussion profitable, and hope that it will end here; but we are not sorry that Mr. Robinson has produced his pamphlet, for he has covered several points often mooted, in a very able way, though of course without saying some important things.

Allentown, Pennsylvania.

We learn, from a copy of a preamble and resolution recently adopted by the Society in Allentown, Pa., that the action of the Pennsylvania Association, in changing its name, and fully re-

organizing itself, is not acceptable to that Society which has therefore voted,—

"That this Society does not acknowledge, and hereby declares that it is not a member of the said 'General Church of Pennsylvania.'"

It is so important that no difference between brethren as to the modes of work should prevent any from having their part in performing their general duties, that we hope the General Convention will be able to include all the people who have an interest in the development of the New Church.

Published as a Tract.

The Manchester Printing and Tract Society has published as a tract, Prof. Parsons' "Refutation of the often repeated charge of Swedenborg's Insanity," which first appeared in this Magazine under the title "Swedenborg's Statesmanship and the Charge of Insanity." We are glad that this has been done by our Manchester friends. For some reason, on this side of the ocean, only sermons and lectures, sometimes showing signs of hasty preparation, are so used. Prof. Parsons devoted some weeks of his last year on earth to this subject, and took a great interest in preparing, though with pain, his article for the Press.

Urbana University.

We learn that Rev. O. L. Barler, who was lately so successful in canvassing for funds for Urbana, has now assumed charge of the Young Ladies' Department, making his home in Urbana (Ohio), and bringing with him Prof. Matheson, of Chicago, as Principal of the Girl's School. Mr. Barler, in a letter just received, says, "What I ask is good will, kind words, and the children of New-Church parents, particularly young ladies."

We hope that abundant success will attend the new effort, and the labors of President Sewall and his coadjutors.

THE RELIGIOUS WORLD.

Theological Progress.

Prof. A. B. Bruce, of Glasgow, has spoken out, and his words are worth noting: —

"There is room for progress in the way of rectification or modification of dogmatic findings, in reference to such cardinal topics as the idea of God, election, the natural condition of man, redemption, sanctification, etc. A word on the first two categories. It is of essential importance to the faith and life of the Church, that the idea of God be thoroughly Christianized. Here, I cordially endorse the utterances of Dr. Smyth concerning the 'Christological Centre,' which, I think, Dr. Watts has not rightly understood. It is not a question of making the Incarnation, as opposed to the Atonement, the cardinal doctrine of theology. It is the still more fundamental question of conceiving of God as an ethical being, and of allowing our whole views of his character to be shaped and inspired by the revelation given in the teaching and person of Christ. And, elementary as this may seem, it is an attainment which theology has not reached. In the creeds of the past, the idea of God is not thoroughly Christianized. The watchwords of the creeds are not such as these: God is a Sun, God is Love, God is Light, and in him is no darkness at all. The predominating idea is that of a sovereign will, not subject to law, expressing itself in decrees. It will be a new era for the Church, bringing deliverance from doubt and gloom and legalism, now widely prevalent, when the simple Bible aphorisms, above quoted, have obtained their due place of prominence in the mind of Christendom. Then, the era of grace will effectively begin, the spirit of sonship will assert its benignant sway, and men will call God their Father.

. . . . . .

"It will be a great advance on present attainments, religious and theological, when the Christian world has learned to trust itself unreservedly to such sentiments, and to carry them out to all consequences; when the general mind of the Church has accepted the Bible doctrines: that God and man are, in moral nature, essentially one, that Christ is the perfect exegete of the inmost thoughts of the Divine heart, and that the single word which most truly expresses the Divine character, is love. What conservative theology will say to this reform,— whether it will characterize it as the mere emphasizing of a detail, or as a heresy,— I know not. It seems to me, that it will be something analagous to the change introduced by Christianity, as apprehended by Paul. To the Judaist, Christianity was merely Judaism, modified by the proposition that Jesus was the Christ. Paulinism, in his view, was a sheer heresy. It was the inbringing of a new spirit, grace in place of law, reality in place of ritual. Even so the Christianizing of the idea of God, the emphatic assertion of the great truth, that God is an ethical being, morally simple, comprehensible in his moral nature by man, made in his image, will signify the inbringing of a new spirit into theology and religion, which will change

the structure of the creeds, brighten Christian life, and bring about the breaking down of many partition walls by which God's people are kept apart from each other, and the fellowship of saints is rendered to a large extent a nullity."

The Sure Foundation.

In his inaugural address as Abbot Professor of Christian Theology in Andover Theological Seminary, the Rev. George Harris spoke of the "rational and spiritual verification of Christian Doctrine," and said,—

"A theology which does not toil to root itself in rational necessity, nor to vindicate itself as true to the profound meaning of the Bible, nor to show its adaptedness to life as it is, to personal conditions, and to the large demands of society and of progress, but is chiefly concerned to be esteemed self-consistent, or to be correctly classified as Lutheran, Reformed, Calvinistic, New England, Old School, New School, to shelter itself under a safe name, to trace the pedigree of an orthodox succession, is decaying with dry rot, and it is sure, that men will hew it down, and cast it into the fire. The positiveness of certainty is gained, by going back, through reason, faith, and experience, to the original sources of truth to which all human systems sustain a secondary relation.

"It may also be claimed that compliance with all the subjective tests of certainty, secures richness and completeness to theology.

"If, as is claimed, some evangelical systems are excessively intellectual, this is not because there is too much reasoning in them, (for we are in no immediate danger of suffering from too vigorous an exercise of intellect), but because there is too little imagination, feeling, moral and spiritual perception. With all their excesses, it is still true, that Mysticism, Pietism, Idealism, work out veins of theologic treasures which, in the nature of the case, are not open to the dealings of the mind alone. If, with reverent teachableness before God's revelation, we exercise all our powers of receptiveness, the resultant theology will be characterized by richness and depth; whereas, if any of these subjective conditions are ignored or denied, those which are exercised will give us distorted and meagre views of truth. The length and breadth of theology will be a mere superficies, if it has not also height and depth.

"Such a theology will also be comprehensive, because it will welcome all that is true, from the various systems which have been maintained. It is safe to assume, that every opinion which has been strongly held by any considerable number of honest men, and for any considerable length of time, has truth in it. Instead of exhausting our energies in discovering the deficiencies of every system, as if only our own were tenable, we shall rather labor to extract what is good from each, and combine these positive gains into a goodly unity. Then, also, we shall be in a position to criticise fairly. A constructive theology does not need to be polemical. Truth exposes error by its own force and reasonableness. Therefore, nothing will be farther from our thoughts than to bring a railing accusation against any scheme of doctrine which is fairly entitled to the honor of

being called evangelical. No age, it is said, is perfectly just to its predecessors. It might be added, no intense polemic is perfectly just to its opponents."

Law and Order League.

We gladly print the platform of the National Convention of Law and Order Leagues, adopted in Boston, Feb. 22, 1883. We learn from the pamphlet which has just been received that the following was adopted as the sense of the Convention: —

"*Whereas*, Most civilized communities have adopted laws for the restriction of the traffic in intoxicating liquors, as needful for their safety and peace; and,

"*Whereas*, All law is a rule of civil conduct prescribed by the supreme authority of the State; and,

"*Whereas*, It is not in the nature of law to enforce itself; and,

"*Whereas*, This Convention believes that the greatest moral, social, political, and economical question now awaiting solution at the hands of philanthropists and statesmen is this: 'What means and methods are best adapted to secure the suppression of the evils engendered by the use of alcoholic liquors?'

"*Therefore, Resolved*, That we call upon the good people of the United States, in the name of law and order, in behalf of the suffering people who are made outcasts by the traffic in alcoholic beverages, in the name of the unhappy homes made so by this traffic, to organize leagues having for their sole and only purpose the enforcement of existing laws relating to the liquor traffic; and especially to put forth every exertion in their power to prevent the corruption of the youth of the republic.

"*Resolved*, That as the burden of taxation caused by the crime and pauperism resulting from the traffic in intoxicating liquors falls mainly upon the sober, intelligent, and thrifty, we call upon the moral, financial, and industrial forces of the country to lend a strong, helping hand in removing this burden.

"*Resolved*, That it is no part of the purpose of this organization to relieve the constituted authorities of the responsibility always resting upon them to enforce the law, but rather effectively to supplement their proper work."

The Service of Heaven.

Rev. Dr. R. S. Storrs thus conceives of the service of heaven: —

"We do not know yet how great shall be the power required from us in the celestial service of God. We cannot think of the spirits who have passed into those regions as having become inactive, any more than as having lost consciousness or personality. It is said that heaven is a place of rest. Yes; but it is not the rest of laziness; it is not the rest of passivity; it is the rest of triumphant power working, without break or jar, every force in completest harmony with every other, and all operating with easy and unabating success. Now, this moral and personal power, we should seek in its fullest development, that we may be ready for its highest life. It will not be power over mechanical instruments that

is needed; it will not be power over political combinations; but personal, moral, spiritual force, fully developed in us, is what we aspire to carry into those realms of supreme and mysterious existence, to fit us to enter which, Christ came, and the Holy Spirit is ever coming, silent as the sunshine, mighty as the ultimate power of nature, as the power of God himself. There is no possible motive for the culture of character or the high culture of power in us, like that which comes from the as yet unrealized but not imagined realms of life, which Christ, through his mission, his cross, and his ascension, opens to our longing, loving hope and faith."

Washington Gladden's Confession.

FROM Mr. Gladden's confession of faith, read before his installation at Columbus, O., and printed in the *N. Y. Independent*, we take a few emphatic words: —

"The Bible gives us not merely a revelation from God, but a revelation of God — the revealer is himself the revelation. And the revelation is not complete until, in the fulness of time, God sends forth his Son. By law, and prophecy, and psalm, by Providential care and grace, God has been seeking to manifest himself to men; but Jesus Christ was God, manifest in the flesh. In his face men saw the light of the knowledge of the glory of God.

"Jesus Christ was the Incarnation, not merely of some parts or attributes of God, but of God himself. I am not satisfied with any theory of Christ's atoning work, though I can find elements of truth in all the theories. I think I can see how Christ in his death, not only reveals to men the unspeakable love of God, but also how he reveals to men their own sin; how he endures the curse of the law; how he magnifies the law and makes it honorable, both by his suffering and his obedience. All these phrases have a real and precious meaning for me, which I sometimes try to set forth; but the legal terms and formularies in which men try to explain Christ's work, often seem harsh and crude to me. I will not repeat them."

An Arminian's View.

A VIVACIOUS writer in *Zion's Herald* predicts that Orthodoxy and Calvinism will part company: —

"The fact must pretty soon become apparent that Orthodoxy will have to give up Calvinism, with all its narrowness and incongruity, or it will disintegrate at a rate so rapid that living men will see the last of it. When it comes to pass that a man who does not hold evangelical views in regard to the Atonement, the inspiration of the Word of God, and the retributions of the wicked, comes very near being made a professor at Andover, and is finally settled over a large and influential church at New Haven, with only one dissenting vote out of thirty-two cast; and when Methodist preachers are employed as pastors and installed over Orthodox Churches, while they boast that they sacrifice no doctrine they have held as Methodists, and boldly refuse to accept any of the distinctive doctrines of Orthodoxy, it must be apparent to the thoughtful leaders of Orthodoxy that the

foundations are rapidly crumbling away, and that the time is near at hand when all that is left will be the memory of the past.

"It is too late in the history of the world to undertake to defend the dogmas of Calvinism; they deserve neither defense nor apology; they have dishonored God and his Gospel from the very first; they have been an immeasurable hindrance to the triumphs of Christianity, and the sooner they are buried in the grave of oblivion the better for all concerned."

Revision of Catechism.

THE demand for a revision of the Shorter Catechism in use by Presbyterians grows loud. A writer on the subject lately closed his argument with this appeal: —

"Let us suppose a Sunday-school superintendent proceeding after this manner: 'Now, children, let us recite the answer to the nineteenth question in the catechism.' It is done, and the comment made — 'So you see, children, you are under the wrath and curse of God. Let us think of this solemnly. It is dreadful. But so it is. Now, let us read the passage about Christ blessing little children; then we will unite in saying, "Our Father, who art in heaven," and will follow with the hymn,—

'Jesus loves me, this I know,
For the Bible tells me so.'

"One cannot help thinking that thoughtful children would get 'mixed' under such a programme as that.

'The question of a revision of a symbol, which has in it such an example as this, need only be put to sanctified common sense for a very definite and positive answer."

Medieval Theology.

WE have been surprised to find in *The Churchman* such a statement as the following, made editorially: —

"Christ came as the sower, and scattered the seeds of Divine truth in the world, and then he went away. His active work among men closed with the day of his Ascension, and he will not resume it as long as this dispensation lasts."

How far this teaching strays from our Lord's own declaration, "I am with you always," and from his teaching about abiding in him, is evident. It is this artificial distance placed between the Lord and his people which takes warmth from the religious life, and tends to produce formalism in religious services.

The Spiritual Body.

AN honest writer has lately set the wedge which will do its work to separate from religious thought the doctrine of the resurrection

of the material body. We would express our pleasure that the *Congregationalist* admitted such an article, and would make one brief quotation to show the drift of it: —

"The body that now is, suits man here. If he go elsewhere into better society, finer surroundings, he must have a body suited to the new environment. It is difficult to believe that the body we now have can be remodelled and made to answer in a realm into which flesh and blood cannot enter. It is reasonable to believe that, as the Scriptures say, it sees corruption. It is never re-organized; its atoms, elements, are not, after years of separation, brought together. They know each other no more after death has put them asunder. The body has rendered its service; has been worn where it could be. Away from earth man no longer needs it. A body he still needs — and always will, in whatever conditions he may exist — but a body adjusted to his new surroundings. This he will have."

"*The Cross in the Light of To-day.*"

Our readers will be interested in the following summary (taken from the *Christian Union*) of the book, "The Cross in the Light of To-day." The author is W. W. McLane, D.D., of Steubenville, Ohio, who has been excluded, on account of his teachings in this book, from the Presbytery of Ohio, but he has appealed to the General Assembly. Our readers will see at once that, however obnoxious to Calvinism Dr. McLane's views may be, his positions rest at every point upon the Holy Word: —

"Jesus Christ is the effulgence of God's glory, and the very image of his substance; his crucifixion is the consummation and perfection of the revelation which he makes; Bethlehem is the vestibule of Calvary, and the manger is the cradle of the Cross; he did not become the Lamb of God by being lifted upon the Cross, but he was lifted upon the Cross because he was the Lamb of God; that Cross was lifted not by the hand of Divine justice, but by the hand of Divine love; punishment reveals justice, the Cross reveals love; the object of the Cross, the immediate object, was the salvation of men not that God might love men, but because God did love men; not that it might be possible for God to forgive sin, but because he could, and wanted to forgive sin, was the Cross lifted and the Son of God lifted thereon; his suffering was caused not by the painful consequences of sin, but by the inherent evil of sin itself; as a parent suffers for the sin of his child, as a wife suffers for the degradation of her husband, as the rain-drop which glistens on the lily came from the illimitable ocean, so the tear-drop on the cheek of Christ from the ocean of infinite love. For love's sake he bore our sins, assuming our nature and putting himself in our condition, by compassion bearing our sins as our griefs and sorrows, knowing the pain and misery and irreparable loss of sin, rejected by those whom he loved and would have saved, and keenly feeling the rejection; but never counted as guilty by God, or suffering as if he himself were the guilty one, as men have said he suffered; bruised, not by the hatred of God toward men, but by the hatred of men toward

God; bearing our sins, not by becoming either personally or legally guilty, but as the innocent, and holy, and loving can bear the sins of others. In all this he was a sacrifice for sin, fulfilling the law of sacrifice shadowed forth in the Old Testament. These sacrifices taught that the worshipper belonged to God; must be holy; must surrender life, with all which that imports, to the Lord; must acknowledge and confess their sins before God; could come to a holy God only through such sacrifices as God might appoint. These sacrifices were no substitute for holiness; their virtue did not reside in the suffering of the sacrificed; they were the expressions of penitence and consecration; they availed only for the contrite and obedient spirit; their object was not to provide a substitute for punishment, but to bring the soul that offered it nearer to God."

The New Departure Wanted.

In what the *N. Y. Independent* says on this point, we find much to agree to, so far as it goes:—

"If there is any 'New Departure' wanted in theology, it is one of greater tolerance in non-essentials, more earnestness in essentials, a fairer field for scholarly effort, more careful statement of truths in nineteenth and not seventeenth century English, more trust in each other, and more love and zeal for Christ."

Important Reform Work.

We have read with benefit the twenty-fifth annual Report of the Washingtonian Home for the cure of inebriates. The President, Mr. Otis Clapp, is well known to our readers. He states that of 578,458 sentences for crime in Massachusetts during the last twenty years, 340,814 were for "rum crimes," from which it would appear that the various evils to which men are subject, have been greatly aggravated by the use of intoxicating drink.

"*Tinged Somewhat.*"

The *Universalist Quarterly*, quoting largely from Rev. William Codville's essay, which we noticed in our number for April, says:

"Surely one reading it would think that there was a prophet of the new Orthodoxy even among the Baptists, tinged somewhat, perhaps, with Swedenborgianism."

Our Convention Number.

We somewhat contract our number this month on account of the very large appendix, which we believe our readers will peruse with interest.

PUBLISHED BY THE AMERICAN NEW CHURCH TRACT AND PUBLICATION SOCIETY,

And for sale by E. H. SWINNEY, No. 20 Cooper Union, New York.

Pocket Edition of the New Jerusalem and its Heavenly Doctrines. By Emanuel Swedenborg. 116 pages. Flexible cover. Price, 10 cents.

In this little treatise, which can be carried in the pocket, and read at a sitting, Swedenborg has given a clear and concise statement of the fundamental principles and doctrines of the New Church.

It is just what is required for a brief and comprehensive answer to the questions so often asked of New Churchmen, "What does Swedenborg teach?" "In what do your doctrines differ from those of other Churches?"

Pocket Edition of the Doctrine of Life for the New Jerusalem. From the Commandments of the Decalogue. By Emanuel Swedenborg 102 pages. Flexible cover. Price, 10 cents.

The charge is sometimes made against the doctrines of the New Church that they are fanciful and dreamy, and a device to avoid the rigid exactions of a genuine, practical, religious life. A careful study of the "Doctrine of Life" will correct this error, and show that they are eminently practical, and as comprehensive and exacting in their requirements as the laws of the Lord. They do not "break one of the least of the commandments, or teach men so." They are also plain and easily comprehended.

Pocket Edition of Emanuel Swedenborg. By a "Bible Student." 134 pages. Flexible cover. Price, 10 cents.

This brief but comprehensive account of the Life and Writings of Swedenborg was written by the late Rev. John Hyde, of Manchester, England, author of "Our Eternal Homes," "The Angels," etc., and will be found exceedingly useful in correcting errors in regard to the life, character, and work of Swedenborg, and in giving a true idea of the New Church and its doctrines.

New Church Missionaries will be supplied, free of cost, by Mr. Swinney, 20 Cooper Union, New York, with as many copies of the above books as they can use.

Societies or individuals desiring copies of these "Pocket Editions" for local distribution and missionary work will be supplied at a liberal discount from the retail price, when ordered in quantities of not less than 100. Such orders must be addressed to Julien Shoemaker, 715 Market Street, Philadelphia, Pa.

For sale by E. H. Swinney, 20 Cooper Union, New York, who will mail copies to any address on receipt of price.

SERMONS AND DOCTRINAL LECTURES.

BY REV. CHAUNCEY GILES.

The following Sermons and Doctrinal Lectures by Rev. Chauncey Giles have been issued in tract form by the American New Church Tract and Publication Society. They are neatly printed on fine paper, and are alike in style and appearance, the number of pages varying from 16 to 24.

No. DOCTRINAL LECTURES.

1. Who Was Jesus Christ?
2. How Does the Lord Save Men?
3. The Sufferings and Death of Jesus Christ.
4. The Saving Efficacy of the Lord's Blood.
5. The Punishment of Sin.
6. The Forgiveness of Sin.
7. Purification from Sin Illustrated by the Refining of Gold and Silver.
8. The New and Old Atonement.
9. Union with the Lord: Its Nature, Means, and Blessedness.
10. The Spiritual Wants of the Age.
11. The True Idea of God.
12. The True Idea of Man.
13. The Spiritual World.
14. The World of Spirits, or Intermediate State.
15. The World of Spirits the Place of Man's Final Judgment.
16. The World of Spirits as a Place (or State) of Instruction and Preparation for Heaven.
17. Hell: Its Origin and Nature.
18. The Sufferings of the Wicked.
19. The Sufferings of the Wicked. Are they Eternal?
20. Heaven: What it is. Where and How Formed.
21. The Happiness of Heaven.
22. Heavenly Happiness: Endless and Ever Increasing.

No. SERMONS.

1. The Light of the World.
2. The Elements of a Heavenly Character.
3. Love: The Light and Joy of Life.
4. Onyx Stones; or, The Book of Life.
5. The Widow's Pot of Oil.
6. The Coming of the New Age.
7. Rest for the Weary and Heavy Laden.
8. The Ministry of Fear.
9. What is Evangelical Religion?
10. The Conquest over Evil by Little and Little.
11. Modern Unbelief: Its Cause, Nature, and Remedy.
12. The Resurrection of the Lord.
13. The Laws of Ascent from a Natural to a Heavenly Life.
14. Unity among Brethren: Its Origin, Means, and Effects.
15. The Doctrines of the New Church, the Measure of a Man.
16. The Death of the Body a Ministry of Life to the Soul.
17. The Divine Providence in National Affairs.
18. Efficacious Prayer: The Conditions on which it is Answered.
19. The Nature and Use of Prayer.
20. Love to the Lord. What it is and how manifested.
21. The Church of the Future.
22. The Law of Heavenly Reward.
23. Man's Immeasurable Capacity to Love, to Know, and to Enjoy.
24. The Incarnation: Its Necessity, Nature, and Effects.

No. DISCOURSES ON PRAYER.

1. Hypocritical and Vain Prayer.
2. Conditions and Nature of Genuine Prayer.
3. The Proper Object of Worship.
4. Hallowing the Lord's Name.
5. The Lord's Kingdom: What it is; How to Pray for it.
6. Doing the Lord's Will in the Earth as in Heaven.
7. Daily Bread: What it is; How to Pray for it.
8. The Forgiveness of Sin.
9. Temptation.
10. Deliverance from Evil: What it is, and How Effected.
11. The Lord's Kingdom, Power, and Glory.
12. Summary View of the Lord's Prayer.

SERMONS

BY REV. JAMES REED.

The New Church Tract and Publication Society has also issued the following Sermons by Rev. James Reed.

No.

1. The Irrationality of Skepticism.
2. Preserve the Foundations.
3. The Lesson of the Harvest.
5. The Divine Humanity.
6. The Lord Jesus Christ Glorified.
7. The Lord's Care for the Little Ones.
8. The Value of True Doctrine.
9. The Doctrine of the Lord in its Relation to Life.
10. The Doctrine of the Divine Nature and Providence in its Relation to Life.
11. The Doctrine of the Sacred Scriptures in its Relation to Life.
12. The Doctrine of Faith in its Relation to Life.

When ordered singly, the price of these tracts is 2 cents each, without regard to the number of pages; 50 copies, 75 cents; 100 copies, $1.25. If ordered by mail, add 10 cents for every 50 copies. For sale by E. H. Swinney, 20 Cooper Union, New York.

Mr. Swinney will supply missionaries without charge with as many as they can use.

A liberal discount is made to Societies, Associations, and individuals, who wish to obtain any of these tracts in quantities for distribution. When wanted for this purpose, address Julien Shoemaker, 715 Market Street, Philadelphia, Pa.

FOR SALE AT THE BOOK SALESROOM.

Massachusetts New-Church Union Building,

169 Tremont Street, Boston.

The Life and Mission of Emanuel Swedenborg.—By BENJAMIN WORCESTER. pp. 473. $2.00.

Manuals of Religious Instruction. Bible Series. No. 1. Bible Stories for Youngest Classes. Prepared by a Committee of the American New-Church Sunday-School Association. pp. 219. 50 cents per copy.

Perfect Prayer. How Offered: How Answered. By REV. CHAUNCEY GILES pp. 234. $1.00.

The Soul and the Body: a Sermon to Medical Students. By REV. L. P. MERCER. pp. 31. 25 cents.

The Brain.—SWEDENBORG. Vol. I. The Cerebrum and its Parts. pp. 794. $7.50

The World Beyond.—By Rev. JOHN DOUGHTY. pp. 182. 30 cents.

Letters on the Theology of the New Church.—By Rev. J. H. SMITHSON. pp. 230. 30 cents.

The New Life.—By W. H. HOLCOMBE, M. D. pp. 106. 25 cents.

Plain Talks on Avoided Subjects.—By HENRY M. GUERNSEY, M. D. pp. 120. $1.00.

Sermons on the Garden of Eden.—By Rev. JOHN DOUGHTY. Paper. pp. 90. 25 cents.

Footlight Frolics.—By Mrs. CHARLES F. FERNALD. pp. 236. Paper. 30 cents.

A Drama of Creation.—By Rev. FRANK SEWALL. pp. 30. Paper. 40 cents.

Worship and Love of God.—By SWEDENBORG. pp. 240. $1.00.

Compendium of the Theological Writings of Swedenborg.—By SAMUEL M. WARREN. Revised edition, with portrait of Swedenborg, and with biographical introduction by HON. JOHN BIGELOW. Price reduced to $3.00.

Five Sermons on Marriage.—REV. C. H. MANN. Paper, 15 cents; 4 copies, 50 cents; 10 copies, $1.00.

The Valley of Diamonds.—REV. CHAUNCEY GILES. A new volume of stories for children. Price $1.00.

Swedenborg Library.—Edited by B. F. BARRETT. 12mo, cloth, 50 cents per vol. Set of 12 vols., $5.00.

Dictionary of Correspondences.—$1.50.

Observations on the Growth of the Mind.—By SAMPSON REED. $1.00.

The Fourth Gospel the Heart of Christ.—By REV. E. H. SEARS. Price reduced to $1.50.

Foregleams and Foreshadows of Immortality.—By REV. E. H. SEARS. $1.75.

Our Children in the Other Life.—GILES. Cloth. 50 cents.

Our Children in Heaven.—HOLCOMBE. $1.25.

Man as a Spiritual Being.—GILES. Cloth, 75 cents; Paper, 60 cents.

Any of the above-named books sent by mail, post-paid, on receipt of price.

All the Tracts published by the American New-Church Tract and Publication Society; single copy, 2 cents; 50 copies, 75 cents; 100 copies, $1.25. Lists furnished on application.

JUST ISSUED!

Cabinet-Sized Photographs of Thomas Worcester,

Reproduced from a large sized photograph which Dr. Worcester's friends consider a most excellent likeness. **Price 35 cents.**

The Spiritual Diary of Emanuel Swedenborg. Vol. II. Nos. 1539 to 3240. Price $2.75. Vol. I. for sale at same price.

MASSACHUSETTS NEW-CHURCH UNION,

169 TREMONT STREET, BOSTON, MASS.